

**DESIGNING THE CURRICULUM OF *KITAB KUNING*  
(ARABIC SCRIPT) AT *PONDOK PESANTREN SALAFIYAH*  
IN SOUTH KALIMANTAN**



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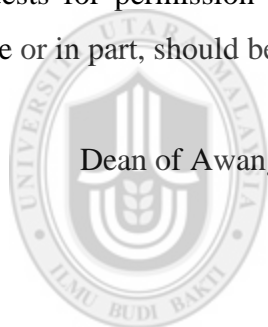
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## Abstrak

Kajian terdahulu mendapati pendidikan di Pondok Pesantren Salafiyah tidak berasaskan teori reka bentuk kurikulum yang jelas dan tidak memiliki kurikulum yang formal namun pengkritik tersebut tidak memberi cadangan penyelesaian yang praktikal. Tujuan kajian ini adalah mengkaji ciri reka bentuk dan masalah pelaksanaan kurikulum Kitab Kuning semasa di Pondok Pesantren Salafiyah di Kalimantan Selatan. Di samping itu kajian ini juga turut mereka bentuk kurikulum Kitab Kuning yang sesuai dengan pendidikan Pondok Pesantren Salafiyah. Kajian ini menggunakan kajian kes kualitatif. Pengkaji menggunakan kaedah dokumentasi, temu bual, dan pemerhatian untuk membuat triangulasi kajian. Sembilan kumpulan terlibat dalam kajian ini: ibu bapa, tokoh politik, pakar kurikulum, pelajar, ustaz, graduan, pelajar tercicir, tokoh masyarakat, dan penulis Kitab Kuning. Data dianalisis menggunakan analisis kandungan. Dapatan kajian mendapati bahawa Pondok Pesantren Salafiyah mempunyai empat komponen kurikulum tidak ditulis dan masalah dalam melaksanakan kurikulum berlaku pada bahagian kandungan serta kaedah pengajaran. Sumbangan utama kajian ini adalah bahawa kini Pondok Pesantren Salafiyah memiliki empat komponen kurikulum bertulis yang melingkupi tujuan pendidikan, isi, kaedah pengajaran dan kaedah pentaksiran.

**Kata kunci:** Reka bentuk kurikulum, Kitab Kuning, Pondok Pesantren Salafiyah, Kajian Kes Kualitatif

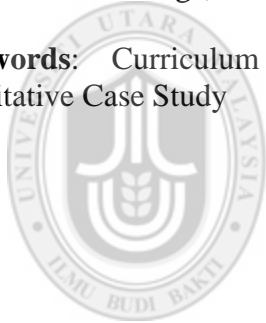


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## Abstract

Prior studies found that education at Pondok Pesantren Salafiyah was not based on theories of curriculum design and did not have a formal curriculum, but the critics did not provide practical suggestions. The objectives of the study were to find out the nature of the curriculum design and the problems in implementing the recent curriculum of the Kitab Kuning at the Pondok Pesantren Salafiyah in South Kalimantan. Besides, this study also designed the suitable curriculum of Kitab Kuning for education at Pondok Pesantren Salafiyah. This study employed a qualitative case study. The researcher employed documentation, interview, and observation methods to triangulate the study. Nine groups of people were involved in this study: parents, politically influential individuals, experts of curriculum, santri, ustaz, graduates, dropouts, community figure, and the writer of the Kitab Kuning. The data were analyzed through content analysis. This study found that the Pondok Pesantren Salafiyah had four unwritten components of curriculum and the problem of implementing curriculum occurred in the content section and the methods of teaching. The major contribution of the study is that now the Pondok Pesantren Salafiyah has a written curriculum covering educational purposes, contents, methods of teachings, and methods of evaluation.

**Keywords:** Curriculum design, Kitab Kuning, Pondok Pesantren Salafiyah, Qualitative Case Study



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## List of Abbreviation

<i>BPS</i>	Badan Pusat Statistik
<i>Depag</i>	Departemen Agama
<i>Ditjen Bagais</i>	Direktorat Jenderal Kelembagaan Agama Islam
<i>Ditjen Pendis</i>	Direktorat Jenderal Pendidikan Islam
<i>Kalsel</i>	Kalimantan Selatan
<i>KK</i>	Kitab Kuning
<i>MAPK</i>	Madrasah Aliyah Program Khusus
<i>MNE</i>	Ministry of National Education
<i>MORA</i>	Ministry of Religious Affairs
<i>PP</i>	Pondok Pesantren



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## Glossary of Terms

<i>Ajengan</i>	Another name of kyai in Javanese language
<i>‘Alim</i>	A person has a deep understanding of Islamic knowledge
<i>Aqidah</i>	Islamic theology
<i>Badal kyai</i>	Vice principle
<i>Bahsul masa’il</i>	Discussing cases
<i>Bandongan</i>	Literally means <i>going together</i> (Javanese). A kyai/ustaz/ustazah teaches a Kitab Kuning to a group of santris
<i>Bid’ah</i>	Practices that are not based on the Qur’an and hadith
<i>Buya</i>	Another name of kyai, used in Sumatera in general
<i>Dhabit</i>	Taking and putting note on a Kitab Kuning
<i>Fara’id</i>	Principles of distribution of inherited property
<i>Fardhu ‘ain</i>	Individual obligation
<i>Fiqh</i>	Islamic jurisprudence
<i>Hadith</i>	Mohammadan tradition
<i>Halaqah</i>	A small group of santris discusses a Kitab Kuning that is previously taught by a kyai/ustaz/ustazah to understand it, not to question the right or the wrong of what the Kitab Kuning contains, simply to understand what the Kitab Kuning states
<i>Ibtida’/awwaliah</i>	Beginning level
<i>Ilm falq</i>	Islamic astronomy
<i>Kaum Mudo</i>	Young people who tried to “purify” Islamic teachings from <i>bid’ah</i>
<i>Khalafiyah</i>	A type of Pondok Pesantren which offers teaching and learning based on government’s curriculum, from MORA consisting of religious subjects, such as <i>aqidah</i> (Islamic theology), <i>tarikh</i>

(Islamic history), and fiqh, and/or from MNE consisting of non-religious subjects, such as mathematics, geography, and economics, or offers curriculum designed by Pondok Pesantren itself, usually called for a modern one

<i>Kitab Kuning</i>	Usually translated as <i>yellow book</i> containing the contents of subjects. They are written in Arabic scripts, but not necessary in Arabic language. Therefore, it can be in Arabic, Malay, Javanese, Sundanese, or other local languages. Because nowadays there are some books written by scholars in the twentieth century and taught at Pondok Pesantren, Kitab Kuning in this thesis is defined as books that are taught at Pondok Pesantren and written in Arabic scripts regardless the language used, the time of writing, and the form of publishing
<i>Kyai</i>	Leader of a Pondok Pesantren
<i>Lalaran</i>	A method of learning used by individual santri. This individual method, to a large extent, depends on the santri, whether s/he spends his/her spare time to review the lesson or does something else
<i>Langgar</i>	Small mosque
<i>Madrasah</i>	Islamic school which offers formal education in classical form like ordinary school, applying government curriculum, either from MORA and/or MNE
<i>Madrasah diniyah</i>	An informal program offered in the afternoon. There the children learnt Islamic subjects like reciting the Qur'an and religious practices
<i>Manzhum</i>	Poetic forms contained in some basic Kitab Kunings
<i>Mesjid</i>	Mosque
<i>Mixed</i>	A type of Pondok Pesantren which offers teaching and learning Kitab Kuning as well as government's curriculum, from MORA and/or MNE, or Pondok Pesantren which combines or mixes of traditional and modern
<i>Mudzakarah</i>	Another name of <i>halaqah</i> , discussion among santris and/or ustazs
<i>Nahwu</i>	Arabic grammar



<i>Pengajian</i>	Delivering Islamic teachings to any group of Muslims
<i>Pengasuh</i>	Supervisor
<i>Penghulu</i>	An Islamic priest who has an authority to register marriages
<i>Pondok</i>	Dormitory
<i>Pondok Pesantren</i>	A place where the kyai, ustazs/ustazahs, and santris live and study together. Sometimes it is simply translated as dormitory/boarding
<i>Qana'ah</i>	A view that admits what Allah gives us, not demanding too much from Him
<i>Salafiyah</i>	A type of Pondok Pesantren which merely offers teaching and learning Kitab Kuning, usually curriculum of Islamic teachings designed by the Pondok Pesantren itself, usually called for traditional one
<i>Sanad</i>	Chain of transmitters
<i>Santri</i>	Student at a Pondok Pesantren
<i>Santri mukim</i>	Santris who lived in a Pondok Pesantren permanently
<i>Santri musiman/santri kelana</i>	Santris who lived in a Pondok Pesantren temporarily, then moved to another
<i>Santri tidak mukim/santri kalong</i>	Santris who studied at Pondok Pesantren but did not live in it, instead they lived at houses around Pondok Pesantren
<i>Shalat tarawih</i>	Recommended prayer in the nights of Ramadhan
<i>Sharf</i>	Arabic morphology
<i>Sorogan</i>	Derived from the word <i>sorog</i> (Javanese language), meaning to serve or offer. In this method, a santri individually comes to a kyai/ustaz/ustazah and brings a Kitab Kuning s/he wants to study
<i>Surau</i>	Small mosque
<i>Syafa'at</i>	Help from the Prophet Muhammad (pbuh)

<i>Tafsir</i>	Qur'anic interpretation
<i>Tajwid</i>	Rules of reciting the Qur'an
<i>Tarikh</i>	Islamic history
<i>Tasawuf</i>	Islamic mysticism
<i>Tauhid</i>	Islamic theology
<i>Tirakatan</i>	A Javanese word, meaning keeping not to do certain activities/habits that usually we do, such as eating only white food like rice, salt, water, etc.
<i>'Ulya/aliyah</i>	Advanced level
<i>Ushul al-fiqh</i>	Principles of Islamic jurisprudence
<i>Ustaz</i>	Male teacher
<i>Ustazah</i>	Female teacher
<i>Wali Sanga</i>	Nine saints disseminating Islam in Java
<i>Weton</i>	Similar method of teaching with bandongan
<i>Wushtho/tsanawiyah</i>	Intermediate level

## CHAPTER ONE

### INTRODUCTION

*Pondok pesantren* (since here abbreviated as PP), which is usually translated into English as ‘Islamic boarding school’ or Islamic academy, is a cluster of wards in compounds where *santris* (students) live and receive education, ranging from primary to university level. This educational institution is considered to be similar to *pondok* in Thailand, *madaris* or *madrasah* in the Philippines, and SAR (*Sekolah Agama Rakyat*; People’s Religious School) in Malaysia. In Indonesia, PP has different names. For example, in Minangkabau society, it is called *surau*; in Aceh, *dayah*; in South Kalimantan, *pondok pesantren* or simply *pondok* or *pesantren*.

In Indonesia, PP is a valuable asset among Muslim communities. This educational institution is initiated and built by the Muslim community. This is the main reason why all PPs are privately owned. They are supported by foundations, religious institutions, or individuals (Rabasa, 2005). For the past hundred years, these institutions which are initiated and developed by Muslim scholars have played an important role in the field of education among the Muslim community.

For the academic year of 2008/2009, there were 24,206 PPs in Indonesia which accommodated almost 3,647,719 *santris* (Direktorat Jenderal Pendidikan Islam, Departemen Agama RI [Ditjen Pendidikan Islam], 2009). Therefore, there is no doubt that this institution plays an important role, particularly in cultivating Islamic education

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